THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

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EXPLORING AMERICAN RUINS.

BY ELDER WALTER M. WOLFE OF THE LONDON CONFERENCE.

(Continued from page 164).

A LEGEND OF THE QUICHÉS.

IN the jungles of Yucatan, far from cities and churches, every Indian hut has its rude image of jade, stone or clay. These images are very small, so that they may be easily concealed, for even to this day it is a terrible crime for an Indian to be detected in idolatry. It is sure to result in punishment; it may result in a life of servitude. But he is an idolater none the less. Wonderful to relate he cannot carve out gods to-day that are able to hear and answer his prayers; but any old, pigmy deity, made before the time of the Spanish conquest, is a suitable object of adoration. Whenever a ruin is unearthed it is eagerly explored with the hope that some "graven image" may be found therein. To me it was, for a long time, inexplicable that the Quichés and Mayas should pray to such idols when they realize their own inability to reproduce them. They may cut the stone and mould the clay in the same form and likeness as that of the god which is worshipped. But because the Indian of to-day has not the priesthood, and the old gods were worshipped under the authority of the priesthood, his product is only a base, powerless counterfeit of the simon-pure article. Without the authority and sanction of the priesthood there could have been no gods, no religion. The tradition of the priesthood is strong in the mind of the savage.

So far as the natives of Central America are concerned, their priesthood, which had been held and exercised without intermission since the epoch of the downfall, about 500 A.D., came to an end with the conquest of Alvarado, in 1524. The account of this conquest, particularly with regard to its effect upon the religious status of the Quiché and Kachiquel of to-day is found in the story of Alxit—a story which is often told by the evening fire, both in the adobe-walled houses of the city and under the palm-thatch of the forest. The legend is as follows:

In the year 1484 A.D., the good king Quicab (sweet hand) ruled the mighty realm of the Quichés. Quicab was a worshipper of the gods, and hewed from the rock a secret cave wherein he placed many carved images, that he might worship in private, by night as well as by day. Of the place of this cave none knew, save the members of the royal family. And Quicab, being old, divided his kingdom into three parts, over each of which he placed a prince to reign; and, after enjoining peace and union among his people, he died and was buried. Now, during the reign of his successor, there came strange tales into the land of the Quichés and Guatemalas of a wonderful people that had invaded the northland of the Aztecas. They were to be feared even as the immortal gods. They had white faces, but the fear was not on account of the white faces, because all the priests were white, but rather because they were one with the wonderful animals which they rode, and their weapons were the lightning and thunder.

And when two-score years had passed since the death of Quicab, the invader came southward into the land of the Quichés, and the people were divided among themselves, the greater part being for war, but the King favored peace. So the two-thirds part of the Quichés rebelled against the authority of their king and chose Tecun-uman (plant for healing), a young prince of the house royal, to lead them to battle against their enemies. As the heart of Tecun-uman loved the smell of war and loved his country, he became their captain and assembled an army outside the wall of Utatlan, the capital. But for a long time he debated within himself whether it were right or not to march to battle without the consent of the king, his overlord.

Now there dwelt in the royal palace the Princess Alxit (emerald), the granddaughter of King Quicab. She was fair to look upon. Many princes and warriors would have wooed her, but her heart was warm toward her cousin, Tecun-uman, and Tecun-uman loved no woman, save Alxit. Among her suitors was the Prince Chojinel (bloody warrior). Because she rejected him, his soul was black against Tecun-uman and Alxit. Through him came her fate. When she heard that her lover purposed battle against the Spaniards, she determined to dissuade him from his attempt. So she took her maid-servants and her nurse, Alnoy, and went from the city to the camp of Tecun-uman. And on the way she told Alnoy all that was in her heart to do. However, the old nurse did but chide her and ridicule her, and said:

"It will be well to tell among the princes and warriors of the Quichés that Tecun-uman and his maid, Alxit, fled to the mountains and hid in the caves and enjoyed their love, while their country was overrun by the enemy, and their armies destroyed for want of a leader."

Then was Alxit angry with her nurse. She smote her in the face, and bade

her begone and wait with the maidens while she went alone to the camp of Tecun-uman. Now Chojinel had seen these things afar off, and while Alxit was gone, he drew Alnoy to one side, and they conspired together how they might deliver Alxit into the power of the priests, that she might be made a sacrifice to the sun and that they might be well rid of her. In the meanwhile Alxit reached the camp and, sending for her lover, told her great affection for him and recalled his promises to her. She urged him to do nothing against the will of the king, but to remain at Utatlan, making a last stand there, that all might conquer or perish together. But even by her great love for him Tecun-uman was not to be moved. He told her that he would march to Totonicapan, defeat the enemy, return a conqueror and claim her as his reward. So he sought his tent and Alxit went back to the city weeping.

That night Chojinel and Alnoy went to the priests and swore falsely that Alxit was conspiring with the Spaniards to deliver the city into their hands. The priests believed their report. So, early the next morning, Alxit was seized and brought to judgment in the great square of Utatlan. She was led before the high priest. To his right were four lesser priests, to his left four noble warriors, below the thousands of the city, and behind them the pyramid, surmounted by the bloody sacrificial stone. In front of the high priest was a table on which rested the holy aguizote (son-of-the-seerstone), its seven jewels glistening in the morning light. On its decision hung the fate of the accused. After Alnoy and Chojinel had given their perjured testimony, the high priest arose and consulted the aguizote. It declared the prisoner guilty and the eight judges ratified the verdict. Alxit was taken by the soldiers and led across the plaza towards the place of execution.

But word had been brought to Tecun-uman of the wicked doings in Utatlan. Thither he rushed with his chosen companions. Rescuing Alxit from her guards, he took her to a place of safety, even to the secret cave of Quicab. And he gave her food and told her to be of good courage, for he would surely return ere long to redeem all his promises. Then he left the maiden and marched southward, with all his forces, to the fatal field near Totonicapan. But Alxit could find no comfort in her heart, and when darkness came she could not sleep. And, in the middle of the night, the cave was filled with light. In the midst of the light there was a form. It was that of her grandfather, Quicab. And he spake to her and told her to be of good cheer, for all that was was the will of the immortal gods. He revealed to her that the armies should be destroyed, and Utatlan should fall; that Tecun-uman should be killed and that her own death would soon follow. He also told her where to find the poisoned arrows, which she well knew how to use when the worst should come. Finally he gave her a message to his people. In order to save their own lives they must outwardly accept the faith of their conquerors, but they must never forget their old religion. The gods of Utatlan must also be cast into Lake Atitlan, or buried, to prevent their falling into the hands of the Spaniards, "But the time will come," said Quicab, "when these Gods shall arise from the water and from the ground. They shall lead the Quichés to victory. Then shall the people once more be white. The old race of Botan shall rule in peace and power, and the invader shall be driven from the land." So saying, he disappeared.

After three days the wicked nurse, Alnoy, came to the secret cave, for well she guessed where Alxit was hidden. She brought with her soldiers of the Spaniards that they might work their wicked will upon the maid. But there came also, as though friendly to so foul a purpose, servants of the royal household. These trusted that they might deliver their mistress from her cruel fate. And when Alnoy saw that Alxit was alone, she taunted her and told her how her lover, Tecun-uman, had been killed in the great battle near Totonicapan. Furthermore, she bade her prepare to deliver herself to the Christians, since they had come for that purpose.

Now Alxit did not answer nor did she weep, for her heart was prepared for all that might befall. But she saw the two menservants in whom she trusted, and she asked that she might be permitted to speak to them apart. The soldiers, knowing that there was no chance for escape, granted her request. So she told the men secretly all the message that had been given to her by the spirit of Quicab, and ordered them to flee and tell it to the priests of the Quichés. And when she had done this she took one of the poisoned darts of Quicab and stabbed herself, so that she died. Then great anguish fell upon Alnoy, the evil-minded nurse; and the soldiers, deeming, that she had killed herself for love of Tecun-uman, marvelled much and repented of the wickedness they had purposed. But the men of Quiché fled to the city of Utatlan and told all that had happened, not forgetting the words of King Quicab. So the images were cast into Lake Atitlan or buried; and the great city of Utatlan fell as had been prophesied, but to-day the Quichés meet in the sacred cave and pray for the time when the gods shall come forth from the water and from the ground, and the lordly race of Botan reign again over the land of Guatemala.

The ruins of Utatlan lie about four miles from the modern city of Santa Cruz del Quiché which is built from the stones of the ancient capital. But the old sacrificial pyramids remain, as do also some of the massive walls and tiled pavements. As among the Aztecs, human sacrifice was common, the heart, torn from the living victim, being offered to the sun, while the yet breathing body was thrown to the multitude below. A former article spoke of the tradition concerning the color of the priests, but the aguizote deserves passing notice. It was a breastplate of seven precious stones, fastened by shoulder bands, and worn by the high priest in officiating at the sacred rites. It was also a Urim and Thummim, revealing both past and future, and was often consulted, as in this instance, to decide as to the guilt or innocence of the accused. Its use would indicate a corruption of the Hebrew custom, it being very similar to the ephod and breastplate that was made for Aaron.

The legend shows, without additional explanation, why the Indians of the south retain their pagan religion, though secretly; and also gives a faint clue as to their aspirations for the future.

THE Mormon community is an enlarged family, bound together by privileges and duties, one principal duty being to care for the helpless and the needy. At the same time, every individual has full freedom of action. There is no compulsion on any Mormon beyond the public opinion of his fellows, and none is possible.—JAMES W. BARCLAY, M.P.

THE GRIMSBY CONFERENCE.

The semi-annual Grimsby conference convened in the Lecture Hall, Kingston Square, Hull, Sunday, March 15, 1903. There were in attendance, President Francis M. Lyman of the European mission; President Roscoe E. Grover and the following traveling Elders of the Grimsby conference: James E. Wray, Hyrum Bull, Joseph Ririe, Alfred Cordon, E. Le Roy Harrison, Hugh C. Watson, Albert F. Dixon, George F. Evans, Henry Hone, Edwin A. Bingham and Cornelius H. Banks.

After the usual opening excercises, the sacrament was administered by Elders Cordon and Banks. President Grover welcomed those assembled and reported the condition of the conference. He presented the names of the general and local authorities of the Church all of whom were unanimously sustained. The statistical and labor report for the past six months was read.

Elder Wray called attention to the necessity of all Latter-day Saints living above the suspicion of men and of showing by example that they are really what they profess to be. Elder Bingham spoke of the changes that have taken place in the religious world since the Savior's time.

President Lyman drew attention to the brevity of man's life and the great amount of work to be accomplished in it; and noted how necessary it is for man to pass through this probation so as to come nearer the perfection of our Savior. He read from the Doctrine and Covenants the duties of the lesser priesthood, and stated that each man, woman and child has a duty to perform. We have all freely received the Gospel, and it is our duty to give freely. He promised that all who would be diligent in the work of the Lord should be blessed abundantly.

At the afternoon meeting Elder Ririe showed the perfection of the organization of the Church as it exists to-day, and pointed out, by reference to history and Scripture, how the people of the world departed from and changed the principles and ordinances of the Gospel.

Elder Watson quoted from the Bible prophecies foretelling the restoration of the Gospel. He showed that the mere prophecy was not enough, but the fulfillment is necessary, and that is found in this latter-day work.

The conference was given a pleasant surprise in the appearance of Elder Andrew Jenson, assistant Church historian, who was on his way to Liverpool. In addressing the congregation he said he was pleased to report success in the work in the Scandinavian countries from which he had just come. He spoke of the religious liberty which is enjoyed in England and the way it is spreading throughout the world, even into Russia. The speaker, in drawing a distinct line between man's Christianity and the Savior's Christianity, showed how the Gospel could be restored by God only. It is a great privilege to live when Apostles and Prophets are on the earth, enjoying direct revelation from heaven.

At the evening meeting Elder Bull said he had received a testimony of the truth by doing the will of the Father, and not through serving man, and advised all to learn the way of the Lord and walk therein.

President Lyman showed how the truth in all sects and parties does good, but there is need of only one sect, possessing all the truth, for only one way

exists to gain salaation. Through association, the speaker had learned to love the leaders of the Church from the Prophet Joseph Smith down to the present President, and he knew all of them to be men of God. He demonstrated that revelation is necessary in this day. Without revelation a man cannot know his earthly Father, then how is he to know his heavenly Father? The true Gospel of the Savior is unpopular, for the religions of the day are not those of sacrifice and faithfulness, but of "faith alone." Nothing except complying with the requirements made of mankind by the Redeemer of the world brings a knowledge of the truth.

Elder Jenson commented on the work of the Elders throughout the world, and the satisfaction they take in their labors, notwithstanding their trials. He asked if impostors could call down from heaven the blessings which the Latter-day Saints receive in fulfilment of the promise,—"these signs shall follow them that believe." He implored all who had not already done so, to be obedient to the commandment to be baptized—not sprinkled—for the remission of sins.

Saturday, March 14th, a council meeting was held in Foresters' hall where the Elders gave detailed reports of their labors for the past six months and received some very valuable and timely instructions from President Lyman. Monday, March 15th, a concert was participated in by the Saints and their friends at the hall.

GEORGE F. EVANS, Clerk of Conference.

A NEW JERUSALEM.

THOSE who attend the World's Fair that is to be held in St. Louis, Missouri, next year, will have the opportunity of seeing a reproduction of Jerusalem as it exists to-day. The position of this unique feature will be in the heart of the Fair grounds, and will occupy ten acres. Mr. Alexander Konta is planning the work, and a large advisory board assists. Madame von Finkelstein Mountford, a well known Jewish lecturer, has taken an active part in the project. Madame Mountford will give the dramatic lectures on Oriental life that are familiar to many of the Latter-day Saints in Utah, where she has made protracted visits. The following details are published by the company that is planning the exhibit:

The reproduced Holy City will stand upon an eminence overlooking the entire World's Fair. It will be enclosed by a wall, which will be a facsimile of that which encloses the sacred city to-day, and whose gates will be reproduced in exact form and size. Within these walls will be reproduced all the sacred places and buildings, including the Mosque of Omar, which stands upon the site of the ancient Temple; the Viâ Dolorosa, along which Christ walked on His way to Calvary; the Church of the Holy Sepulchre, which stands upon the reputed spot where the body of Christ was buried; the Wailing Place of the Jews, the only remnant of the wall of the ancient Temple; the Ecce Homo Arch, where it is said Pilate stood when he said, "Behold the Man"; the Tower of David; the Pool of Hezekiah, and other places of sacred interest. Outside the wall eastward, there will be the Valley of Kedron, Garden of Gethsemane, and the Mount of Olives. All in all, it will form a picture unparalleled in the history of expositions.

But in addition to the reproduction of buildings and places, there will be

the reproduction of all the most interesting features of present-day life of Jerusalem without its objectionable features. About five hundred natives of the present-day city, carefully selected from its cosmopolitan population, representing all its different ranks and nationalities, will be imported for the peopling of the World's Fair city. Then, too, there will be the installation of all the industrial features of Jerusalem as they exist to-day. There will be the shops and bazaars, the goldsmith and the silversmith, the weaver and embroiderer of silk, and the workers on olive wood and mother-of-pearl. In addition, the entire festival life of the Holy City will be reproduced, and each day will witness some new procession enacted by those who figure in these same processions in that city to-day. Thus the World's Fair new Jerusalem life will be as real as that of the city itself.

It is a coincidence that in the same state in which this magic city will stand for a summer, a permanent New Jerusalem will some day be built. Following up the Missouri river to the western boundary of the state, one comes to Jackson county, once inhabited by the Latter-day Saints. From there they were driven by violent mobs. But the place was dedicated as the spot whereon Zion, the New Jerusalem, should be built. Some day the Latter-day Saints will go back to Missouri and peacefully take up their dwelling place there. They will rear the Holy Temple unto which our Lord Jesus Christ shall come when He descends to reign, and will lay the foundations of a glorious city in which He may dwell in that time when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

PRESIDENT ANTHON H. LUND has been appointed by Governor Wells one of the regents of the University of Utah.

THE Provo Wollen Mills recently bought the Austin clip of wool, amounting to about forty thousand pounds at fourteen cents per pound.

THE Book of Mormon in the Samoan tongue is now being published in Salt Lake City. It is expected that it will be issued from the press about April 1st.

THE Idaho legislature recently passed a memorial to Congress asking that a constitutional amendment be passed whereby United States senators should be elected by popular vote instead of by state legislatures.

IN Cedar Fort, Utah, the people are troubled with the ravages of rabbits on their grain fields. They have therefore built a corral with long wings issuing from the gate. A large number of hunters start rabbits toward the wings and gradually close in on them. The result is that many of the troublesome animals are driven into the corral where they are destroyed.

A REUNION of Polynesian missionaries was held in Barratt hall, Salt Lake City, February 26th, and those present enjoyed a program of music and addresses. Elders from Japan, New Zealand, Samoa, Society Islands, and Hawaii were present. President Joseph F. Smith who has spent many years as a missionary in Hawaii spoke of those islands and his labors there.

VISITORS from twenty-two states of the Union and from England, Canada, Finland and Belgium, registered at the Bureau of information headquarters at Salt Lake City Sunday, March 1st. Eight hundred strangers assembled in the Tabernacle to listen to an organ recital and an address by Hon. William H. King. A great missionary work is being done among those who go up to visit Zion.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 19, 1903.

EDITORIAL.

THE SONGS OF ZION.

One of the most suggestive verses in the record of the Savior's earthly career is that which says, "And when they had sung an hymn, they went out into the Mount of Olives." It was at the time when the sufferings of the Lord were fast approaching a climax. With a hymn He ended His last supper and went to endure the agony of the garden. What a pathos there must have been in His singing when the consciousness was so strong upon Him that He was going to His sacrifice! There are times when the feeling of the soul must have expression, it may be in a groan, in tears, in prayer, or in song. It is well if the current of sorrow can be directed into the channel of prayer or song, for praying brings consolation and renewed strength, and song soothes and gives hope to the troubled heart.

But there are other occasions than those of sorrow when songs swell spontaneously from mortals and heavenly beings. When the grand Council that was gathered about the throne of God beheld the beginning of this earth and learned of the privilege that spirits would have to come down and take upon themselves tabernacles of flesh and be added upon by enduring mortality, the Lord says that "the morning stars sang together, and all the sons of God shouted for joy." John in the Apocalypse heard the angels who had conquered the beast and his image singing a song of victory, the song of Moses, the servant of God, and the song of the Lamb. In his beautiful and prophetic psalms, David sang in many moods, but though some show the depths of sorrow others breathe forth gladness and high hope. With joy he sang, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle."

Among the Saints of latter-days singing has had a great influence. Our hymns have been a source of strength to the people in persecution and trouble, and a means of praise in prosperity. Their simplicity and inspiration have touched many a heart and caused impressions that have often led to investigation and conversion. Those who are used to hearing the chanting of some churches or the songs of how Jesus has taken away all our sins without any effort of ours, which form such a great part of the singing in other congregations, realize that there is something new and full of meaning when they hear, for example:

"O my Father, Thou that dwellest
In that high and glorious place!
When shall I regain Thy presence,
And again behold Thy face?
In Thy holy habitation,
Did my spirit once reside?
In my first, primeval childhood,
Was I nurtured near Thy side?"

and the verses that follow.

When the Saints became established in their "mountain retreat," the spirit of song continued with them. The muse was not so stern as when the poet's heart cry went up against the murder and drivings that the afflicted people endured. He could gaze about him now and see the manifest blessings of the Lord to the former exiles, and in gentler mood could sing:

"Once these vales were but a dreary, barren waste,
Where howling wolves and other beasts of prey
Chimed with the Indians' savage cry of war."

but now—

"Nature puts on her lovely robe of flowers,
The trees with waving branches keep time with nature's song,
While brooks, and birds, and merry hearts, the joyful theme prolong."

The excellence of Latter-day Saint music and singing has been acknowledged by the world. The Tabernacle choir has won renown and will we hope always retain it. That great body of devoted singers has done wonders in removing prejudice both by their regular work at home and by their journeys abroad. Proportionately to their size the choirs of the Saints in the world are doing an equal work. In many places the singers are tireless in their practicing and most punctual in attendance at meetings. By the sweet harmony of their voices and the inspiration of the words, strangers are sometimes influenced to attend services, where they hear and become interested in the truths of the Gospel as explained by the Elders. Those who are giving their vocal talents in this direction are not only singing praises to the Lord, but are teaching others to praise and serve Him.

Our choirs should strive for efficiency, and efficiency comes only by interest and effort. Those who are called to be directors have a responsible place. Their aim should be to obtain technique in the music, certainly, and not less a true expression of the meaning and spirit of the songs. They should seek not only for harmony of voices, but for harmony of the hearts of the singers. Such genuine love ought to be enjoyed that jealousy can find nothing to feed upon.

The highest point in song has by no means been reached yet by the Latter-day Saints. Until they come upon the plane where the masterpieces of religious music, the oratorios, are produced and appreciated, they have very much to accomplish. There is a whole field of ennobling music already prepared for us to enter upon and enjoy. By production of what now exists, who knows but what some Handel or Mendelssohn will be produced from among us who with inspiration corresponding to the fulness of this dispensation will rouse the hearts of men to feel more deeply the sublimity of the Gospel?

SEASON FOR OUT-DOOR WORK COMMENCES.

In all parts of the European mission it is not possible for the servants of the Lord to go into the highways and invite the people to the wedding of the King. In Great Britain, however, there is almost no hindrance to the Elders declaring their glad message on the streets of the cities, and the roads and lanes of the villages. This is a very fortunate thing, for many times an open air meeting can be held where halls are not available. Even where halls or chapels are used, the street work can be carried on to advantage. Strangers who would never go to a hall to hear the Gospel will often stop a few moments, sometimes during a whole meeting, and listen to the earnest testimonies to the truth.

Last season was not very favorable for holding many street meetings, and the number fell behind the record of 1901. The prospects seem to be good for better weather this year. Already Elders in different conferences report holding successful out-door meetings.

The local priesthood can assist in this work, and there is no reason why they cannot be sent out two and two as are the traveling Elders. Many are experienced speakers and they would enjoy this regular work during the summer. Some of the brightest lights in the Church began their public ministry by street preaching. Elder George Reynolds, who is now one of the seven presidents of the Seventies, when ordained a priest at the age of fifteen went out with a companion and preached on the London streets. In spite of the ridicule that was bestowed on him on account of his youth, he continued this work for many years. When the local priesthood perform these and other labors it should be remembered that a proper record should be made of it on the monthly work reports.

FROM THE ELDERS IN TURKEY.

Elder Joseph Alma Holdaway, who has charge of the Aintab branch, Turkish mission, writes that he is still enjoying his labors and that there is a commendable improvement in the Saints lately. Elder Holdaway has been absent from home over forty-three months and though his field is a specially difficult one he manifests the same courage and readiness to labor as he has always shown. Elders Henry and Charles Teuscher, who are laboring at Homs, Syria, also write hopefully. We trust that the Lord's rich blessings shall be upon President Herman and his devoted companions in this difficult mission of the East.

J. J. C.

After March 23rd, 1903, the Birmingham conference address will be 36 Monument Road, Birmingham.

The good report comes from London that thirteen souls were baptized there recently. Of these six were Italians who are living in the metropolis.

Elder Harry W. Matthews who left Liverpool with a company of Saints and Elders, February 19th, writes that the voyage was made safely across the ocean although the waves were extremely boisterous.

Arrivals.—Twenty-one Elders in charge of Elder Darwin R. Harris,

arrived in Liverpool by s.s. *Canada*, March 14, 1803. For Great Britain—Darwin R. Harris, Salem, Idaho; John A. Leishman, Wellsville; Brigham Y. Mansfield, Samaria, Idaho; Albert L. Holman, Rexburg, Idaho; Thomas W. Condie, Salt Lake City; J. Hamilton Freebairn, Salt Lake City; Charles T. Richardson, Murray; Albert Choules, Provo. For Scandinavia—William E. Racker, Lehi; John Hedstead, Salem, Idaho; Peter Ingemanson, Murray; John A. Erickson, Grantsville; Nels Nelson, Rockland, Idaho; Louis Thompson, Pleasant Grove; J. David Larson, Salt Lake City. For Germany—John P. Horne, Harold G. Reynolds, Salt Lake City; Ray Mc L. Boyle, Ogden; Fred Rich, Rexburg, Idaho. For the Netherlands—George J. Paull, Logan; Ira Elmer, Lovell, Wyoming.

APPOINTMENTS.—The Elders for Great Britain who arrived March 14, 1903, were appointed to labor as follows: Darwin R. Harris, Norwich; John A. Leishman, Irish; Brigham Y. Mansfield, Sheffield; Albert L. Holman, Nottingham; Thomas W. Condie, Liverpool; J. Hamilton Freebairn, London; Charles T. Richardson, Birmingham, Albert Choules, Newcastle conference.

THE semi-annual London conference will be held in the Finsbury Town Hall, Rosebery Avenue, London, E.C., Sunday, March 29, 1903, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. Friday evening, March 27th, at 8 o'clock, an American concert will be given in the large room of the Town Hall. Misses Emma Ramsey and Nannie Tout will sing, and Mr. James Trethewey, violinist, and Mr. Squire Coop, pianist, will perform. Other Utah musicians will also take part. All are cordially invited to attend.

DO NOT SMOKE.

A CONTRIBUTOR to *Medical Talk* gives some advice to smokers. He thinks that one reason why the smoking of cigarettes is so unhealthful is that the cigarette smoker generally inhales the smoke before blowing it out into the air. This, he says, brings the smoke, laden with ammonia and nicotine in contact with the bronchial tubes, the lungs, posterior nares, and throat, and is sure to produce damage ultimately; very often the inhaling of the smoke causes consumption.

This is a strong argument against cigarette smoking, provided the smoker values his health. But it is an equally strong argument against all manner of smoking particularly in closed rooms, where both the smoker and others are compelled to inhale the clouds that the smoker blows from his mouth or nostrils. If it is true that the inhalation of smoke "is sure to produce damage ultimately," and that very often consumption is the result, the smoker who compels others to inhale his discarded smoke-clouds must be the cause of much sickness, and even death. If anybody must smoke, he should do so in the open air, where the smoke is less dangerous to himself and others than in closed rooms. Do not smoke at all, is good advice. But if it must be, do not poison others, as well as yourself, with the dangerous fumes. Do not force them upon ladies and children, for whose health you, perhaps, are to some extent responsible. Smoke outside the house. That, too, is excellent advice.—*Deseret News.*

THE ELDERS IN PADIHAM.

The following letter recently received explains itself. The writer is, of course, not a member of the Church:

President Lyman,

Dear Sir,

At the conference held in Burnley, you asked in your address that if anyone saw or heard anything unbecoming in the character of any of your Elders, that they would write and acquaint you of the same. Now I take it for granted that you would much prefer to hear news to their credit than to their discredit.

We have had two of the Elders staying with us for about nine months, commencing with Woodbury and Sheffield, who worked together for about six months, then followed Shields, Snow, Wayment, Jenson and Robson, and I am very happy to inform you we have found them to be what President Facer said they would be when he engaged the rooms for them.

We have always found them to act as gentlemen, and to try and live in accordance with the doctrines they taught. My wife and I have been sorry that their mission in Padiham has been closed. It has been a hard task for them in Padiham. I have often spoken in defence of your Elders when I have heard slanderous statements regarding your faith and them freely and contemptuously spoken.

It is truly a difficult work they are engaged in, and one worthy of a better harvest.

In conclusion, I wish success to crown the efforts of all under your charge, for I am satisfied they are working for the good of their fellow creatures.

Yours respectfully,

J. R. Branch.

THE WAY OF THE TRANSGRESSOR IS HARD.

BY ELDER WILLIAM M. HOWELL OF THE LIVERPOOL CONFERENCE.

How long will it take the nations to learn that God is just and His paths are "mercy and truth," but the way of the transgressor is hard? There is nothing more strikingly plain in the history of nations and in the lives of individuals than that God is a rewarder of good deeds and that transgression calls down His condemnation.

There may have been some possible excuse for the people in the days of Noah for so corrupting themselves that the Lord showed mercy by taking them from the earth, that their days of sin might be shortened. In that day the people had not the many examples before them of the result of disobedience to divine laws as mankind have at the present time. The destruction of that people, with all its attending horrors, should carry with it a useful lesson to all mankind. The cities of the plains, Sodom and Gomorrah, afford another example. Yet the same cannot be said of them as could be said of the antedeluvians, for they had the lesson of their predecessors. Because of their abominations, each bringing upon them additional afflictions, the Lord likewise destroyed them from the earth.

When we meditate upon the history of Israel, we must acknowledge that the many sufferings of that perverse people were the just punishments of God

for their transgressions. It is so obvious that "the way of the transgressor is hard" that the days when the prophets of God are rejected and the people give themselves to the gratification of their own lusts and pleasure should surely be at an end. Let us review a part of the history of Israel. The Lord said unto the chosen people, "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day. . . blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine and the flocks of thy sheep. . . But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee" (Deut. 28). The Lord declared that he would curse Israel if disobedient, in all things wherein he had promised to bless them. In the summary of the Lord's cursings, we have recorded. "And the Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone And thou shalt become an astonishment, a proverb, and a byword among all nations whither the Lord shall lead thee."

Because of Israel's disobedience their hearts were hardened, and at the death of Solomon, ten of the tribes refused to accept his son Rehoboam as the lawful successor and chose for their king Jeroboam. The two tribes Judah and Benjamin alone accepted Rehoboam. Thus was the people divided into the kingdom of Israel and the kingdom of Judah. As separate bodies they existed for about two hundred and fifty years, during which time they became "licentious, drunken and idolatrous." About 721 B.C. the kingdom of Israel was taken into captivity by the Assyrians under King Shalmanezer. Shortly after, the main body went north and are now known as the lost ten tribes. The kingdom of Judah suffered the afflictions of the disobedient. They were finally taken captive by the Babylonians. They remained in exile for seventy years. In fulfillment of the Prophet's words they worshipped gods of wood and stone. At length they were permitted to return to Jerusalem and rebuild the city. Thus was their condition at the birth of the Messiah. Some forty years after His martyrdom they were taken captive by the Romans and scattered throughout the nations of the earth, becoming literally a "hiss and a byword."

This tragic history well teaches us that no error is more dangerous than that we enter into a compact with God and turn from His love and violate His laws. Through the long-suffering and love of the Lord, He wept over Jerusalem because of the distress and torments which were coming upon the city as the fruits of disobedience. Shortly before the close of His life, He cried in the anguish of His soul, "How often would I have gathered thy children together as a hen gathereth her brood under her wings and ye would not." Our Father in Heaven works in accordance with law, and the children of Israel were required to place themselves in a proper condition if they received the promised blessings, but this they failed to do. Israel has had to learn this sad lesson from experience, "that the way of the transgressor is hard."

Not alone is this lesson taught in the history of nations, but also in the lives

of individuals. Calamities that have fallen upon men have often been the just judgments and punishments from heaven for their misdeeds. The life of Saul, the first king of Israel, is a good instance He was raised up to the throne to manifest the vengeance of the Lord upon the Philistines, Amalekites and other enemies of the Lord's people, but by his offences he became unfit for divine favor and was rejected as king of Israel. The unhappy man finding himself bereft of God's aid and favor, invoked demoniacal power in his behalf. The Scriptures recount his crimes which ended in self-destruction. If Saul had withstood the first incitement to disobedience, he would have had no occasion to invoke the aid of evil spirits, but safe in the protection of divine providence, he would have lived happily and died with honor. His posterity and people would have had no reason to lament over his untimely and wretched end. From almost the highest pinnacle of divine favor, he sank into the depths of hell.

The Scriptures present an array of examples of transgression that are fully corroborated by later experience. But the Lord "doth not afflict willingly, nor grieve the children of men," but "is good unto them that wait for him, to the soul that seeketh him." He has given man the free agency to choose the good or evil in this life. He does not compel men to work righteousness, nor has he predestinated them to a life of sin. He has given commandments, which if kept, will bring peace and happiness to His children, but if not obeyed His blessings are sacrificed. 'Tis true man is heir to the weaknesses of mortality, but these can, by perseverance, with the assistance of the Lord, be overcome. "Be ye therefore perfect even as your Father which is in heaven is perfect," was the admonition of the Savior to His disciples. Christ was born a mortal man. He trod the thorny path of life, overcoming all and by the things which He suffered, became a pattern to all men. He is merciful, yet "He cannot look upon sin with the least degree of allowance." Job says, "If they obey and serve him, they shall spend their days in prosperity, and their years in pleasure: but if they obey not, they shall perish by the sword, and they shall die without knowledge" (xxxvi: 11, 12).

Those of the world to-day who have not accepted the restored Gospel are in a lamentable condition. Being destitute of every vestige of divine authority, denying all revelation and inspiration, the people are buried in an ocean of darkness and unbelief. The "eleventh hour repentance" has harbored sin and mocked justice, one of the greatest attributes of Deity. In spite of the search for pleasure, the lives of transgressors have been void of happiness, because "in the midst of wickedness there is no happiness." If we walk about the streets of large cities we see depicted in many faces that their lives have been full of iniquity and penury. The slums tell a most deplorable story. The sight of public houses and other places of vice, with their supporters, brings sadness. Verily they present to view lives of men and women upon whose faces are stamped the hardness of transgression. How careful then should we be to govern our lives aright in all manner of holiness. How careful to avoid sin, lest it prove to be the first link of that immeasurable chain which will drag us into everlasting perdition.

Sloth makes all things difficult, industry all easy.—Benjamin Franklin.

MANNA.

A FRENCH investigator has published the results of research into the origin and composition of the manna of the Bible, which even to the present day the Arabs, when traversing the desert, rely on as a means of subsistence, both for themselves and their camels. He maintains that it is a kind of mushroom, which under favorable conditions of soil attains a considerable size, many specimens weighing a pound or more. It has an agreeable taste, and is slightly sweet. It contains thirty-two per cent of starch, fourteen per cent of nitrogenous matter, sixteen per cent of water, together with salts and some other unimportant substances. When eaten freely, it is said to exert a laxative action. These statements require confirmation, for it is usually supposed that the manna of the Scripture answers in its description very closely to the tamarisk manna, the Persian gazangubin, which exudes in June and July from the slender branches of Tamarix gallica, var. mannifera. In the peninsula of Sinai, especially in the Wady-el-Sheikh, the manna is collected by the Arabs, and sold to the monks of St. Catherine, who supply it to the pilgrims visiting the convent.—SELECTED.

CURRENT EVENTS.

RELIGIOUS FREEDOM IN RUSSIA.

ON the occasion of the birth-day of his father, Alexander III, the Czar of Russia has issued a very important manifesto. In it he declares his intention of granting liberty to other religions than the state church, revising the laws of rural districts, abolishing forced labor and reforming the present system of provincial representation and government. The Czar says that he has "deemed it expedient to strengthen the undeviating observance of the principles of tolerance laid down by the fundamental laws of the Russian empire, which, recognizing the Orthodox Church as the ruling one, grant to all our subjects of other religions and to all foreign confessions freedom of creed and of worship according to their own rites." This manifesto is pronounced to be the most important one since the emancipation of the serfs. Russia has been practically closed to religious influences from abroad in the past, and the dissenters within her own borders, the Doukhobors among others, have been treated with very great harshness. Some day this condition must change. It begins to look as though that day is dawning. The Gospel of Jesus Christ must be preached in all the Russias as in every other part of the world.

MR. CHAMBERLAIN'S RETURN.

After an unprecedented journey Colonial Secretary Joseph Chamberlain returned Saturday from his visit to South Africa. He has maintained good health under the heavy labors that he has performed during the last four months and is ready to take up his work at home, which has doubtless been increased through his absence. In his reply to the address of welcome on his arrival at Southampton, Mr. Chamberlain mentioned traveling over sixteen thousand miles, and said, "I have seen much, I have heard much, and I hope I have learned much." His important mission will also do much, we hope, to relieve the strained relations between the fellow-citizens of South Africa, who lately were open enemies.

SEA GULLS.

There's a sweet and touching story,
By our sires told long ago,
Who as exiles from their birthrights
Sought a surcease from their woe—
From religious persecution
In the far-off distant west;
Utah's vales their destination,
With undaunted faith possessed.

After miles of toilsome travel—
Months of weariness and pain,
Here they sought to find a haven
On this barren, desert plain.
With true faith and zeal undaunted
Filled the then unyielding land,
Here the precious seed they planted
Guided by inspired command.

Oh the joy, when soon upspringing
Little slender spikes of green—
Cause for true and great thanksgiving
For 'twas food, and life there seen!
But alas, the joy was fleeting,
Swarming locusts fill the air
On this dainty verdure feeding,
Fruits of all their anxious care.

Then a mighty wail ascended,
Prayers in humble faith arose
To their God, who had defended
And protected them from foes,
When as magic o'er the mountains
White-winged messengers of life
Came as a Supreme deliverance,
Waging short and deadly strife.

Swept away the greedy insects
In the twinkling of an eye,
Leaving all the fields uninjured,
Through the power of Him on high.
"'Twas a miracle, a blessing!"
Men in wonder yet will say;
And the sea gulls ne'er transgressing,
Still are sacred to this day.

ELLIS R. SHIPP, in the *Woman's Exponent.*

DIED.

ROBERTSON.—At Cambuslang, Scotland, February 7, 1903, at the age of seventy-nine years, Annie Marshall Robertson, deceased has been a faithful member of the Church since April 12, 1888.—*Wasatch Wave* please copy.

LAMB.—Mary Edith, the infant daughter of George and Mary Lamb, born June 11, 1902, Bradford, Yorkshire; died Sunday, February 22, 1903. Interred at the Bowling cemetery, Tuesday, February 24, 1903. Services were conducted in the cemetery chapel by President Franklin C. Moyle.

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